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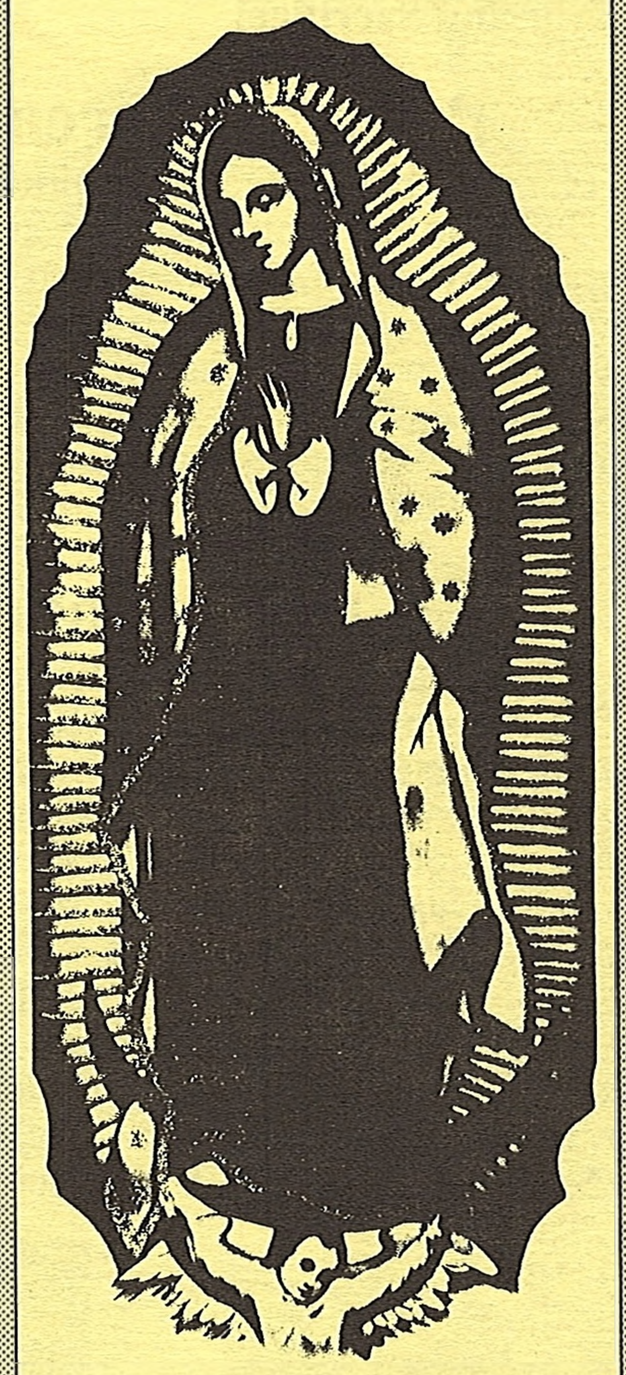
SANGRE DE CRISTO NEWSNOTES

By Father Daniel E. Jones • Box 89, Westcliffe, Colorado 81252 • (719) 783-2491

Our Lady of LaSalette

Who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun?

— *Canticle of Canticles 6, 10*



Our Lady of Guadalupe

Majestic Queen of Heaven and Mistress of the Angels, thou didst receive from God the power and commission to crush the head of Satan; wherefore we humbly beseech thee, send forth the legions of heaven, that, under thy command, they may seek out all evil spirits, engage them everywhere in battle, curb their insolence, and hurl them back into the pit of hell. "Who is like unto God?"

O good and tender mother, thou shalt ever be our hope and the object of our love.

O Mother of God, send forth the Holy Angels to defend me and drive far from me the cruel foe.

Holy Angels and Archangels, defend us and keep us.

— *Raccolta #345*

News & Views

In this issue

Exile of the Pope Part V and Fr. Khoat's sermon on Pentecost Sunday are the meat of this issue. Your editor is writing this note and sending all to the typesetter early the morning of June 8th, a few hours before he heads out for Walsenburg, Pueblo, Denver and on to Europe for 10 days of mission work seeking international cooperation in the needed effort to restore the Papacy. **Prayer and Sacrifice!**

Bishop Oliver Oravec administered the Sacrament of Confirmation at Immaculate Heart of Mary Chapel in Pueblo, Colo., on March 12, 1990.

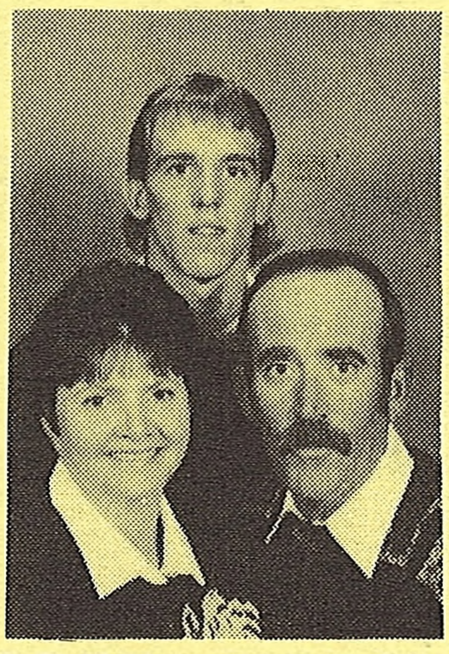
Priest's Retreat

Plans are being made for a priests' retreat in Colorado or Ohio Oct. 15-20, nominal cost of maybe $25, transportation costs reimbursed up to $300. Three days of silence and meditation, some recreation, and one day of discussion and mutual exchange of ideas and information. If interested contact Fr. Daniel Jones or Fr. Khoat Tran.

Correspondence

Since March 7th, 1989 when issue #64 of the S.D.C.N. went to the typesetter, letters from the following people were received by your editor. Not having time to answer each of them, they are nevertheless hereby gratefully acknowledged.

Heidi Hagen, CH-1218 Grand Saconnex GE, Switzerland; Anne Monroe, Bakerfield, CA.; Luciano Yezzi, Florence, Colo.; Mr. John P. Fladd, Dallas, PA.; Mrs. Joann R. Friedman, Farmington, MO.; Fr. Leonard, O.S.B., Cullman, Alabama; Catherine Spencer, Colorado Springs, Colo.; Evelyn Spencer, Colorado Springs, Colo.; Mrs. S.C. Allen, Colorado Springs, Colo.; Ray M. Jurjevich, Glenwood Springs, Colo.; Tom Costello, Oklahoma City, OK.; Luciano Yezzi, Florence, Colo.; Evelyn Jones, Beulah, Colo.; Josephine Sharkey, Colorado Springs, Colo.; Allen P. Melick, Chase, Mich.; Sister M. Therese, O.S.F., New Haven CT.; Mrs. Margaret J. Feagler, Colorado Springs, Colo.; Sr. Rose Skakane, South Africa; Carol Kinnecom, Fairbanks, AK.; Joseph Vigil, Pueblo, Colo.; Joseph B.D. Saraceno, Hawthorne, Calif.; Gwen Rozells, Hamilton Hill, Western Australia; Teresa Benns, Denver, Colo.; Rev. L.S. Brey, St. Cloud, Minn.; Paul Sharits, Canon City, Colo.; Agnes Talbot, Sebastian, Fla.



S.D.C.N. secretary Mrs. Wyvetta Adams, son Dwain and husband Jack Adams of Westcliffe.

Dwain Adams and Tanya Jones at Jr.-Sr. Prom, Custer County High School, May 1990.

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"The Articles in these Newsnotes do not necessarily correspond with the views of the editor."

Editor: Father Daniel E. Jones
Secretary: Mrs. Wyvetta Adams

Exile of the Pope-Elect — Part V

Testimony of the Noble Guard

The following presentation is the first half of Gary Giuffré's survey of the published letters of Mr. Paul Scortesco, who was a relative of a prominent member of the Vatican's Noble Guard. In times past, the Guard, whose ranks were filled by men from the families of Italian Nobility, was charged with the duty to protect the security of the papal conclaves. Scortesco's writings were based upon information supplied to him by the Nobel Guard and contain "earth-shaking" implications for all the conclaves held since the death of Pope Pius XII. The report below deals with the all-important and pivotal 1958 Conclave. The second part (to be continued in the next issue of SDCN) will be devoted to Scortesco's account of, and the implied role of his cousin, the Prince Borghese, at the Conclave of 1963. The writings of Mr. Scortesco, are examined below in light of information supplied by other witnesses who, for obvious reasons, must remain unnamed. On the basis of these sources, Giuffré contends that there were "agents provocateurs" among the cardinals in both conclaves who conspired to obstruct the canonical election of a true pope. While acknowledging the severity of such a charge, the author believes he has complied with the teaching of St. Paul, which states: "Do not listen to an accusation against a presbyter (priest) unless it is supported by two or three witnesses. When they sin, rebuke them in the presence of all, that the rest may also have fear." (I Timothy; 5:19-20)

A further indictment is made herein, that John XXIII, (1958-1963) who remains as the quintessential darling of the liberal establishment twenty-seven years after his death, was in reality, an antipope created by a violation of the conclave. Those who demand proof for this claim need only study the revolution he set in motion, that from the beginning, was in opposition to all the popes, going back to St. Peter, and under which the true Church suffers to this day, during the greatest crisis of her history.

Of the 250-400 conclavists (electors, valets, secretaries, technicians, plumbers, barbers, cooks, and guards) who were present at either or both of the disputed conclaves, many are undoubtedly still alive. They are strongly urged to come forward with any information which may be helpful to this investigation. For, the needs of the Church must outweigh any scruple over the "Seal of the Conclave," since the evidence which is sought pertains to the illegal activities that transpired once the legitimate conclave had been interrupted.

Press photo of Cardinal Siri taken just before 1958 Conclave, and released with the following caption: "Only 52, the Archbishop of Genoa is the youngest cardinal. He won wide gratitude and reknown in World War II with his soup kitchens for Genoa's hungry, has worked hard to improve labor relations in Italian industry. Dynamic and intellectual, Siri is an outstanding popularizer of theology."

By Gary Giuffré, ©1990

In October, 1958, the fate of the Catholic Church as well as the entire world would be radically altered by one of the most secret episodes of the Twentieth Centu-

At the end of World War II, Monsignor Siri meets with officials of the Allied Forces at the Tursi Palace in Genoa. He had saved the city from destruction by persuading the retreating German Army not to blow up the port.

ry. The revelation of this virtually unheard-of event recently surfaced in France through the publication of a letter written in 1976 by the late Paul Scortesco, who was a cousin of the Prince Borghese, a prominent member of the Vatican's Noble Guard, and "President" of the 1963 Conclave. Scortesco had obtained testimonies from the Noble Guard which prompted him to write about the previously concealed election during the 1958 Conclave of Frederico Cardinal Tedeschini. The Scortesco letter, which will be examined in greater detail in the pages to come, is quoted below from the segment pertaining to Tedeschini:

"In the case of the election of John XXIII (1958) and of Paul VI (1963), there were communications (with the outside). It was thus known that there were several ballots in the first [conclave] which resulted in the election of [Cardinal] Tedeschini and in the second [conclave], Cardinal Siri." (INTROIBO, No. 61., July-August-September, 1988, Association Noel Pinot, Angers, France, page 3)

From the growing inventory of evidence, this writer has come to believe that, during the 1958 Conclave, an external intervention was directed against one or two of the cardinals, after one or both of them had received an electoral majority of votes during the many ballots cast. The illegal suppression of either one of these elections would have invalidated the later, published results of the conclave. If Cardinal Tedeschini was a victim of such an attack, his plight would have been similar to that of Giuseppe Cardinal Siri, whose thwarted conclave elections in 1963 and 1978, were reported by writer, Louis Hubert Rerny. *("The Pope: Could He Be Cardinal Siri?" SOUS LA BANNIERE, No.06, 1986, Vailly-sur-Saudre, France)*

The ensuing catastrophic consequence of this apparent intrigue was that the orderly transfer and continuation of universal jurisdiction from a deceased pope to his lawful successor was perhaps grievously delayed for the first time in modern history. This crime was the "enabling act" by which a para-Masonic antipope (who was reported to have been admitted into the lodge of the "Rosicrucians" in 1935) was invalidly installed on the Chair of Peter in Rome, making possible the flood of apocalyptic evils which followed in his wake. Such a disaster for the papacy and the Church had not happened since the Great Western Schism, some 547 years earlier, when the antipope, Baldasar Cosa, usurped the papal office during the exile of the true pope, and for a time carried out his usurpation in Rome itself. It is interesting to note that Cosa, the Fifteenth Century antipope, would share an important trait with his modern day successor. For in 1958, the new antipope, Angelo Roncalli, who was known to the Rosicrucian Lodge by the code name, "Brother John," would take the very same name as had Cosa before him in the year 1410: "John XXIII." *(Prophecies of John XXIII, by Pier Carpi, page 52)*

In not all details were the two false shepherds alike, however. During the confusion of the Great Western Schism (1378-1418) to which Cosa had contributed, there were at one time, as many as three claimants to the papacy. This was simply a case of two counterfeit popes openly vying with the authentic Vicar of Christ for control of the physical appearances of the pontifical office and all its perceived earthly powers and advantages.

But what Roncalli's sponsors had in mind, five centuries later, was something far more sinister. They sought, if possible, to hijack by force the highest pinnacle of authority in the Church, under the cover of conclave secrecy, and to put in its place a malevolent influence capable of deceiving and corrupting the whole earth. A possibly early casualty of their conspiracy could have been Cardinal Tedeschini himself, who was dead within thirteen months after the conclave. If Tedeschini was the true Pope-elect in October, 1958, the unfortunate timing of his death would have left the Church without a legitimate head for forty-two months and eighteen days. Such a long period without a true pope would not have been unprecedented, as it was almost exactly the same length of time as the record interregnum between Popes Marcellinus and Marcellus I (304-308). But what would make this later vacancy infinitely more harmful to the Church was the possibility that virtually none of the faithful might ever know it existed.

Just who was the alleged and nearly forgotten Pope-elect Tedeschini? A brief biography of the man follows:

"Tedeschini, Frederico (1873-1959), Cardinal. Born in Antrodoco, Italy, on October 12, he studied at the Pontifical Seminary, was ordained in 1896, and became

a clerk in the papal secretariat of state. He was appointed chancellor of apostolic briefs by Pope St. Piux X in 1907, was substitute secretary of state from 1914 until 1921 when he was appointed apostolic nuncio to Madrid and titular archbishop of Lepanto. He served in this capacity until 1935, when he was created cardinal. He became archpriest of St. Peter's Basilica, cardinal datary in charge of papal bulls, papal legate to the Marian Congress in Peru in 1954, and died in Rome on Nov. 2." (Dictionary of Catholic Biography, by John J. Delaney and James E. Tobin, Doubleday & Co., 1961, page 1102)

His Eminence Frederico Tedeschini was known to have been a close friend of Pius XII, who was sometimes called "the Pope of Fatima." The holy prelate, not realizing his own future link to the predictions of the Blessed Mother to the Portuguese children in 1917, represented Pope Pius as papal legate at the ceremonies held at Fatima on October 13, 1951, commemorating the anniversary of the great Miracle of the Sun, which had occurred there thirty-four years earlier. On that occasion, Cardinal Tedeschini first announced to Catholics worldwide the news that the Holy Father, Pius XII, himself had seen the Miracle of the Sun in the Vatican Gardens four times the previous year.

Archbishop Siri, and standing behind him, Genoan Mayor Gelasio Adamoli, receive with gratitude, food from America for distribution in Italy, under the Marshall Plan.

The reputed election of Frederico Tedeschini in 1958 and its supposed suppression might have been merely one phase of a bold plan to deny the papacy to Giuseppe Cardinal Siri at the conclave which many observers believed had already belonged to him. To comprehend how these events may have unfolded one must study the currents which preceded the voting for the pope who would follow Pius XII. Contrary to the majority of liberal, mass-media sources who have maintained, over the last thirty-two years, that there was no clear favorite in 1958, the truth has at times slipped past the press censors that, indeed, there was a logical successor to Pacelli. Author Jim Bishop wrote about the emerging heir apparent almost two years before the fateful conclave:

"Siri is a strong candidate. He is only 50 and is the most popular cleric in Italy. He was born in Genoa and came from a laboring family. At 22 he was a priest and at 37 he was a bishop. During the war, he organized soup kitchens for the poor. He is a master of labor-management problems. It is said that he has settled more disputes, without strikes, than any other man in Italy." ("The Next Pope" The American Weekly, March 17, 1957, page 21)

When Siri died three decades later, Rome correspondent Desmond O'Grady echoed Jim Bishop's earlier remarks with even greater clarity:

"Cardinal Siri participated in four conclaves and was twice thought the likeliest "papabile" (future [or potential] Pope). ... When Pope Pius XII fell out with Giovanni Battista Montini, who had worked for him for years in the Vatican Secretariat of State, it was presumed Cardinal Siri would become Pope Pius's successor. Pope Pius made him a bishop at 38 and a cardinal at only 47 ... Cardinal Siri resembled Pope Pius XII in several ways ... Slim and bespectacled, Cardinal Siri was conservative theologically and a disciplinarian and moralist ... He was a dominant figure in his native Genoa as its bishop for 41 years. He is credited with persuading the retreating German forces in World War II not to blow up the port, and he also did much for his city's disadvantaged. He was accepted by both sides as a mediator in the shipbuilders-wharf laborers disputes until his retirement as archbishop last year. He was loved as well as respected by many in the port city..." ("Cardinal Siri: 'The Man Who Could Have Been Pope," Our Sunday Visiter, May 21, 1989, page 17)

In Italy, so strongly felt was the inevitability of Siri's election in 1958 that the prophecy of St. Malachy, describing Pius' successor as "Shepherd and Sailor" *(Pastor et Nauta)*, was commonly attributed to the illustrious Archbishop of Genoa. The maritime city had been his life-long home, where he was born the son of a dockworker. It was the most important seaport in the country,

and birthplace of Christopher Columbus. A Genoan newspaper would write:

"No one better than Siri could symbolize this motto: he is a pastor of highest virtues, a captain of the ship, born and raised on the sea." (IL LAVORO, Genoa, Italy, May 3, 1989, page 4)

What were the attitudes of the cardinals who were preparing to elect the new pope with the obscure nautical epigraph assigned to him since antiquity? One assessment of the mood at that time, published shortly after the conclave, is that of priest and writer, Father Paul Perrotta. Although slanted in favor of Roncalli, the author's interpretations, in part, clearly confirm the other reports of Cardinal Siri's early dominance among the candidates being carefully scrutinized by the papal princes of 1958. But once locked inside the Sistine Chapel, the electors are supposed to have voluntarily reversed, by 180 degrees, their preferences concerning the future pontiff and thus settled for Roncalli, or so Father Perrotta's thesis contends:

"In the beautiful discourse delivered by Monsignor Antonio Bacci, Secretary of Briefs to Princes, during the Solemn Mass of the Holy Spirit on the morning of the opening of the conclave, which we can compare to a keynote speech, it was pointed out to the cardinals that they had the solemn duty of electing 'not only a teacher and pastor, but a father as well.'

"In effect, it was a pointed recomendation. It was a counsel to give to the Church a priestly pope rather than a political one. 'One,' the Monsignor had continued to say, "who will take to his heart, as Christ Jesus had done, the cause of the poor, and of the distressed of earth.' He ended by calling for the election of a 'holy pontiff,' thus stressing the primary qualification that a candidate must possess, since his piety was a need greater than any political sagacity, administrative genius, or diplomatic skill. . ."Many factors had to be studied and appraised. What is the political condition of the world? What is the religious mood of man? What power has arisen that has to be dealt with, either by show of power or by diplomacy? What moral dangers are present? What are the missionary needs? What persecutions confront the Church? Would this particular cardinal be acceptable to that sizeable and influential bloc of nations? Is he presentable for audiences? Does he speak a variety of languages? Is he old enough or young enough?

"The grapevine has intimated that fulfilling all the essential conditions was Cardinal Siri, Archbishop of Genoa, and that the Pacellians were solidly behind him. It even named the Pacellians: The Italian Cardinals Ruffini, Tedeschini, Fumasoni-Biondi, Pizzardo, Siri, Mimmi, Micara, Canali, Ottaviani, Cigognani; the American Cardinals, Spellman and McIntyre; the two German ones, Frings and Wendel: the two Portuguese, De Gouveia and Cerejeira; the two Brazilians, De Barros Camara and Da Silva; the two Argentinians, Caggiano and Copello; the two Canadians, McGuigan and Leger; the Cuban, Betancourt, the Ecuadorian, Torre and the Irish, D'Alton ...

Cardinal Siri receives red biretta from Pope Pius XII in Rome, on Jan. 12, 1953.

Father Perrotta continues:

"The other camp, the so-called 'riformisti', reformers, included, it is presumed, Cardinals Lercaro, Ciriaci, Dalla Costa, and Valeri among the Italians; all the six French Cardinals, also the Belgian, the Syrian, the Chinaman, the Indian, the Pole, the Chilean, and the Armenian.

"... Once a dent was made in this (the Pacellian) bloc, it was easy to guide the voting to a more acceptable neutral. The leading candidate of the Pacellians, Cardinal Siri, for all his qualifications, including his age, 52, discovered that this very virtue of youth was militating against him with the arch conservatives. They

Cardinal Roncalli receives red biretta in Paris from Vincent Auriol, President of the Masonic "Fourth Republic" of France.

felt that it just would not do to have so young a pope. Furthermore, he had the reputation of being too austere. This encouraged a further break in the big bloc. By the third day, it became apparent that if a worthy compromise candidate could be offered, he would stand a good chance of success in short order.

"It has been suggested that the compromise would be in electing an elderly pope among the neutral group. An elderly pope, not calculated to live too long, would be acceptable to the two groups, who then would hope to consolidate their respective positions before the day of another conclave. . .

"The compromise candidate was now put forward. He was the Patriarch of Venice, Cardinal Roncalli, classed as a neutral. . .

"... He had a fine reputation as a man of good common sense, an indefatigable worker, a charming personality perfectly at home with brilliant diplomats and with peasants and factory workers. His captivation of the French nation and his administrative record in Venice pulled great weight. The Church had enjoyed the fine services of an aristocratic pope. The times counseled a change. The proletarian world had to be assured that the Church is not an exclusive champion of the rich and lordly ... The background of the Patriarch of Venice was admirably suited to the need, and the more the cardinals reflected on it, the more it became apparent to them that they had in this sharecropper's son the man to win the masses.

"How soon after his name was seriously presented did the trend to accept him show itself? We do not know. All we know is that when the twelfth ballot was taken Cardinal Roncalli had won the necessary two-thirds majority plus one, and the white rings of smoke that poured out of the chimney told the world that the cardinals had agreed on a successor to Pope Pius XII." (Pope John XXIII; His Life and Character, by Rev. Paul C. Perrotta, O.P., 1959, pages 135-139)

The paragraphs quoted above more or less reflect the accepted establishment version of the pivotal conclave events in question. But not having been a witness himself, Father Perrotta could only partly base his analysis of the secret election, on available facts. For the rest, he had to rely on rumors, some of which were being spread by a small clique of conclavists who were active agents of disinformation. Their mission was to distort the published accounts of the conclave events so they would conform to the manipulated results. Consequently, Father Perrotta's evaluations were rife with contradictions and falsehoods which went strangely unchallenged. Perhaps the discrepancies were not obvious at that time, but only stand out today because of recent disclosures of previously suppressed evidence, now pertinent to this investigation. In any case, those who were most qualified

to expose the charade, with few exceptions, remained under the seal of the conclave.

The author admits that Siri satisfied all the criteria deemed necessary for the type of man the cardinals wanted as the chief shepherd of the Church. Then, in the next breath, he asserts that Siri's controlling bloc of cardinals, the conservative Pacellians, who "were solidly behind him," quickly abandoned him because of his "youth,"as if his age of fifty-two had just been discovered! This is particularly hard to fathom as the church had just passed through a most difficult four-year ordeal of agonizing over the health of the old and sickly Pius XII. And at seventy-seven, Roncalli was only five years younger than the pope they had just buried. But even more imponderable is the claim that these "conservatives," under the presumed guidance of the Holy Ghost, would switch loyalties from the one cardinal who embodied all they had hoped for in the new pontiff to another who was actually far removed from that ideal.

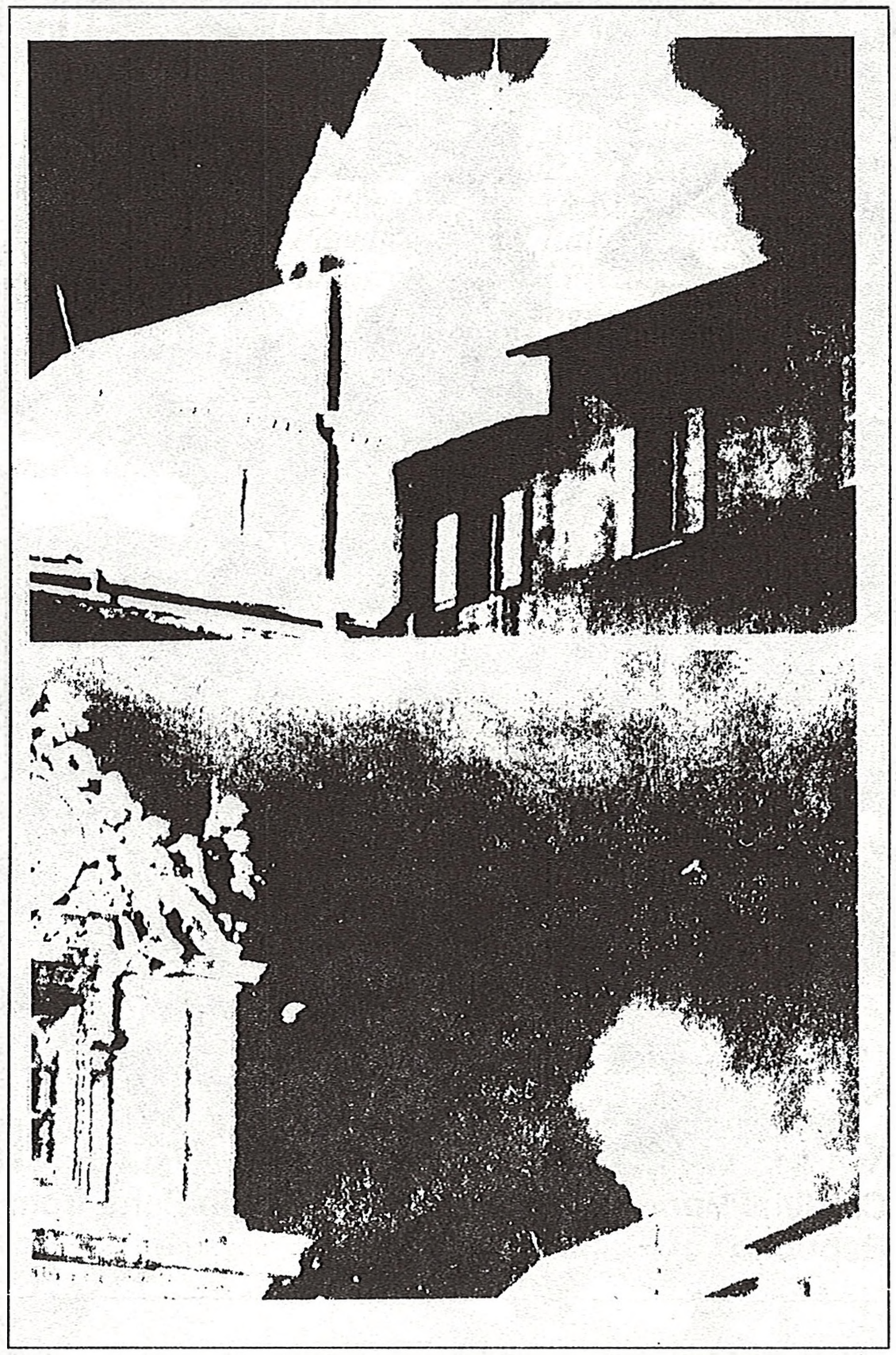
Of no small importance to the prestige of the papacy would be the outward appearance of the pontiff. To say that he should be "presentable for audiences" was an understatement. Cardinal Siri's physical traits and ascetic bearing, like Pius XII, would exemplify the very image of a pope. But once the comparison could be made between Siri and the "aristocratic" Pacelli, a total break with the past was promoted, and was to be made visually complete by the short, rotund physique of the Venician Patriarch.

Monsignor Bacci counseled for a pope who was truly concerned for "the poor" and "distressed of earth." Siri had been described by a Genoan newspaper as "indefatigable as an organizer of social services for the poor and homeless." Through the soup kitchens he set up all over Italy during the war years and after, as many as ten thousand hot meals were served each day. On the morning he received the red hat in Rome, Siri, via radio, would implore his faithful in Genoa not to forget their countrymen who had remained impoverished by the war:

"With this announcement of my appointment as cardinal, I ask you not to think of me, but to remember those who are still without a home and are still unemployed." (IL LAVORO, May 3, 1989, page 4)

As for Roncalli, there can be found no comparable relief effort in his history, other than his wartime preoccupation with supplying fraudulent baptismal certificates to thousands of Hungarian Jews, who were hiding from the Nazis. Putting aside the moral implications of such deception, he cared not if any of the Jews practiced the Catholic Faith even though some of them had actually been baptized by nuns in Budapest. In 1958, various secular groups, traditionally hostile toward the Church, such as the World Jewish Congress, and the B'nai B'rith, the Masonic lodge for Jews, carried on a covert campaign for Roncalli. Because of past favors, they regarded him as an ally who could be counted on for future services, even if it meant violating the Church's principles as well as Divine Law.

These Judeo-Masonic organizations had long plotted to neutralize the Church and impose an atheistic, socialist government on Catholic Italy, as they had done in Russia, by enlisting the destitute into the revolt. Their strategy was necessarily anti-Siri. How could they possibly



Two views of the stovepipe extending above the Sistine Chapel during the 1958 Conclave. On the evening of Oct. 26, when white smoke appears, (shown above) Vatican Radio announces the election of the new pope, only to be followed by gray smke, five minutes later (shown below) and an unusual Vatican disclaimer of the earlier events.

hope to eclipse the Church and "appeal to the poor" if Italy's universally recognized, and true champion of the poor was sitting on the Chair of Peter? Through their agents in the conclave, Roncalli's deficiencies would have to be minimized and Siri's attributes portrayed as liabilities.

Father Perotta stressed that the cardinals had been encouraged to seek a "holy," "priestly" pope as opposed to a "political" one; that his "piety" would be more vital than "diplomatic skill" or "administrative genius;" and above all that he should be a "father" to the Church. Roncalli had been an apostolic visitor to Bulgaria, apostolic vicar and delegate to Turkey and Greece, and also nuncio to France. He had little to no pastoral experience prior to his appointment as Patriarch of Venice just five years before the conclave. Yet his "administrative record" now "pulled great weight" and the requisite of priestly piety would be overshadowed by his "charming

personality." On the other hand, Giuseppe Siri's thirty years as pastor, teacher, peace maker and theologian were downplayed.

That there were "moral dangers" and "persecutions" from which the Church needed a defender was implicitly admitted. Siri, who dutifully warned the faithful against the prevalent errors of his time and who opposed all innovations in the sacred liturgy, was suddenly "too austere" (apparently meaning too strict). Roncalli was presented as someone "more acceptable . . . who had a fine reputation as a man of good common sense ..."

What Father Perotta failed to tell his readers was that the congenial Roncalli, when he was nuncio to France, had appointed a thirty-third degree Freemason and close friend, the Baron Yves Marsaudon, as head of the French branch of the Knights of Malta, a Catholic lay order. *(La Popessa, by Paul I. Murphy and R. René Arlington, 1983, pages 332-333.)* The incident was a major scandal for the Pacelli Papacy, but the pope was led to believe that Roncalli had been an innocent dupe. Again, when the nuncio was later elevated to the College of Cardinals, he insisted upon receiving the red hat from the notoriously anti-clerical Vincent Auriol, President of the Masonic "Fourth Republic" of France, (whom he had described as "an honest socialist") claiming observance of an ancient custom, formerly reserved to Catholic Monarchs. At social functions in Paris, Roncalli was frequently seen fraternizing with the Soviet Ambassador, M. Bogomolov, even though the envoy's government had resumed its pre-war policy of brutal extermination of Catholics in Russia. He was also known as a "good friend" and "confident" of Edouard Herriot, Secretary of the anti-Catholic Radical Socialists (of France). *(John XXIII Comes To The Vatican, by Rev. Francis X. Murphy, C.SS.R., 1959, page 139)*

Roncalli is shown with Soviet Ambassador M. Bogomolov at ceremony celebrating the Masonic "Bastille Day," in Paris, July 14, 1947.

The informed cardinals of the Roman Curia well understood the great dangers that would result from the election of this friend of the enemies of the Church. For it would be later published that the Holy Office had, for years, maintained a dossier on Roncalli which read: "suspected of Modernism." The file dated back to 1925, when Roncalli, who was known for his unorthodox teachings, was abruptly removed from his professorship at the Lateran Seminary in mid-semester and shipped off to Bulgaria, thus beginning his diplomatic career. Of particular concern to the guardians of the Faith had been his continuing, close association with the defrocked priest, Ernesto Buonaiuti, who was excommunicated for heresy in 1926. *(I Will Be Called John, by Lawrence Elliott, 1973, pages 90-92)* The presence of this file would make absurd the claim of the biographer, Peter Hebblethwaite, that the saintly Secretary of the Holy Office, Alfredo Cardinal Ottaviani, "had sought Roncalli's election as a 'transitional' pope." The very length of the conclave (historians cannot agree if it lasted eleven or twelve ballots) indicates that there was an impenetrable bloc of conservative cardinals, probably led by Ottaviani, that had managed to stave off the election of Roncalli during all but the very last of the critical ballots cast late in the conclave.

According to a knowledgeable Italian priest who had conferred with Cardinal Siri, this conservative bloc was actually successful in electing Siri, on the fourth ballot of the first day of the conclave, October 26, 1958, which is the feast day of Pope and martyr, St. Evaristus, the fifth Pope of the Church. Siri, who was the fifth Pope elected this century, is said to have promptly accepted the office and announced that he would take the name "Gregory XVII." Then, a shrill storm of protest was heard from the reformers, who jumped to their feet to intimidate the new Pope with the threat that they would immediately establish an international schismatic church, were he to emerge from the conclave as pope. Badly shaken, Siri is supposed to have replied: "If you do not want me, then elect someone else!" By this one statement, which was taken as his abdication, would come the apocalyptic catastrophy that so quickly engulfed the Church.

As these dire events transpired behind the closure of

Roncalli is seated next to his "confidant," Edouard Herriot, Secretary of the Radical Socialists whom he hosted, along with other officials of the Masonic "Fourth Republic" of France, during a farewell luncheon in 1953.

the conclave, there were compelling clues to the outside world which hinted that the normal conclave procedure had been aborted. For on the evening of October 26, 1958, white clouds of smoke billowed out of the Sistine Chapel stovepipe and Vatican Radio announced that a pope had just been elected. But after a half hour had passed and no one came forward onto the papal balcony, another message was broadcast that the signal had been a mistake. "Vatican authorities were at a loss to explain the confusion," wrote historian Joseph Breig, whose own account of the unusual scene was described in words more profound than originally intended:

"... White smoke indicating a new pope, (and) gray, showing no agreement came five minutes apart as darkness came over the Vatican..." (Vicar of Christ; Pope John XXIII, by Joseph A. Breig, 1958, page 23)

Breig's book, like some of the other early Roncalli biographies published in 1958, made only fleeting mention of the incident; the ones that were published months or years later made no reference to the anomoly whatsoever. But before it could be intercepted, a detailed account of the suspicious spectacle went out that night over the Associated Press newswire service, which is now quoted, in part, as follows:

"VATICAN CITY (AP) — Cardinals balloted Sunday without electing a pope. A mixup in smoke signals made it appear for about half an hour that Pius XII's successor had been chosen. For a time 200,000 Romans and tourists in huge Saint Peter's Square were certain the church had a new pontiff. Millions of others who listened to radios throughout Italy and Europe also were certain. They heard the Vatican radio speaker shout exultantly: 'A pope is elected.'

"The scene around the Vatican was one of incredible confusion. White smoke from a little chimney atop the Vatican is the traditional signal announcing the election of a new pope. Black smoke indicates failure. Twice during the day smoke billowed from the chimney. At noon the smoke at first came white but it quickly turned unquestionably black. This was the sign the cardinals had failed to elect on the first two ballots. at nightfall white smoke billowed from the slender chimney for a full five minutes. For all the outside world knew, a new pontiff had been chosen.

"Clouds of smoke were caught in search lights trained on the Sistine Chapel chimney. 'Bianco! Bianco!' roared many in the crowd. 'White, white.'

"The Vatican Radio announced the smoke was white. The announcer declared the cardinals at that moment probably were going through the rites of adoration for a new supreme pontiff. For a long time Vatican Radio stuck to its insistence the smoke was white.

"Even high Vatican officials were fooled. Callori di Vignale, governor of the conclave, and Sigismondo Chigi, the conclave marshall, rushed to take up the positions assigned to them. The Palatine Guard was called from its barracks and ordered to prepare to go to St. Peter's Basilica for (the) announcement of the new pope's name. But the guard was ordered back to barracks before it reached the square. The Swiss Guard was also alerted.

"Chigi, in an interview with the Italian radio, said uncertainty reigned in the palace. He added that this confusion persisted even after the smoke had subsided and until assurances were received from within the conclave that black smoke was intended. He said he had been at three other conclaves and never before seen smoke as varied in color as Sunday's. He told newsmen later he would arrange to have the cardinals informed of Sunday's smoke confusion in the hope that something can be done to remedy the situation Monday.

"Priests and others working within the Vatican grounds saw the white smoke. They started to cheer. They waved kerchiefs enthusiastically, and figures of conclavists — cardinal's assistants — in the windows of the apostolic palace waved back. Possibly they, too, believed a pope had been elected.

"The crowd waited in agony of suspense. Any pope elected would ordinarily appear on the balcony within twenty minutes. The crowd waited a full half hour now wondering whether the smoke was meant to be black or white. Doubt set in swiftly. Many in the vast crowd began to drift away. But still there was confusion. News media had flashed around the world the word that a new pope had been chosen.

"Telephone calls poured into the Vatican, jamming its exchange. As time wore on and doubts increased, the callers all asked one question: "Black or white?"

"After a half hour, radios began to chatter excitedly that the answer was still uncertain. Only well after the time when a new pope should have appeared on the balcony above St. Peter's Square was it certain that the voting would have to resume Monday at 10 a.m. (3 a.m. CST). The crowd now aware of this, dissipated quickly. Grayish wisps of smoke still spiraled from the chapel chimney..." ("Cardinals Fail To Elect Pope In 4 Ballots; Mixup In Smoke Signals Causes 2 False Reports," The Houston Post, October 27, 1958, Section 1, pages 1 & 7)

At the begiming of the second day of scrutinies, the Siri camp, though severely demoralized, very probably still possessed its two-thirds-plus-one controlling majority. Whether or not another attempt was made to elect Siri is unknown, but regardless, he would remain in his forced abdication for the duration of the conclave. Once this reality was accepted, his supporters would most logically have turned to another cardinal considered allied with him.

In the meantime, the reformers continued to press for a "transitional" pope. The bitter aftermath over the Siri vote, may well have caused the idea of a "caretaker" or "interim" pope to begin to be taken seriously by the weary cardinals, who desperately wanted to bring the conclave to a conclusion. The strategy of those who had sought to break Siri's hold on the conclave, from its outset, through the ploy of a "transitional" pope was described as follows:

"... What this meant was well put by a French abbot, who was 'close to' Cardinal Achille Lienart, archbishop of Lille. He was countering the candidature of Cardinal Giuseppe Siri, archbishop of Genoa, who was fifty-two. If elected, he could be pope for forty years. 'What we need,' said the abbot, 'is an old man, a transitional pope. He won't introduce any great innovations, and will give us time to pause and reorganize. In that way the real choices that cannot be made now will be postponed.' Of course the consensus that was building up about a caretaker pope did not point inevitably or only to Roncalli. There were other suitable candidates for a do-nothing papacy." (Pope John XXIII, Shepherd Of The Modern World, by Peter Hebblethwaite, 1984, page 274)

To the conservatives, the concept of an old pope who would make no changes was now an appealing alternative to another prolonged deadlock, and could be easily visualized in the eighty-five-year-old Frederico Tedeschini who was a collaborator and friend of Giuseppe Siri. From early youth he was educated in Rome and his priestly service to the government of the Church spanned five pontificates. He was the only living cardinal created "in petto"; for a special reason Pope Pius XI had originally appointed him in secret. As a cardinal bishop, he was among the five highest ranking members of the Sacred College. In his capacity as archpriest of St. Peter's Basilica he had established a close association with the Roman people, who reverently referred to him as the "Host of the San Pietro." With Tedeschini as pope, the conservative curial cardinals must have thought, the Church would remain in good hands, even if only temporarily.

When and by whom the name of Tedeschini was first advanced is not known by this writer, but it is clearly stated in Scortesco's writings that during one of the ballots he was elected. This must have been after Siri's fourth ballot majority vote.

What had happened to Cardinal Tedeschini could today not even be guessed at, were it not for the 1976 letter of Paul Scortesco, other fragments of his memoirs and additional testimonies concerning the later papal elections. The Masonic masterminds of the 1958 Con-

clave had no intention of conducting a fair election with Tedeschini publicly emerging as a "transitional" pope. But his candidacy would be useful to them if it could be sold to the conservatives as a more practical substitute to any attempt to elect Siri a second time. The evidence suggests that the scheme worked. When the old cardinal was elected, his acceptance of the office was instantly quashed, thus demonstrating to the conservative bloc, the reformers' ability to obstruct any candidate they opposed by whatever means available. (It is reasonable to presume that this was accomplished by threats of violence, secretively delivered to Tedeschini and some of his electors, as such a method would later be used against Siri in 1963.) Once Tedeschini was sidelined, the Pacellian alliance was routed, and the conclave, which continued its search for a "transitional" pope, was maneuvered toward a "compromise" with Roncalli. By the end of the third day of ballotting, the elderly cardinals were exhausted and confused, and some were perhaps, even frightened, such that a sufficient number had finally capitulated, giving Roncalli the necessary majority.

By the evening of October 28, after three days of balloting, another notice would break that a pope had been elected. Then, after an unusually long delay, the name of the obscure Angelo Roncalli was finally announced and was greeted by the secular, and largely anti-Catholic, media with giddy enthusiasm. Roncalli wasted no time in taking control. For as soon as he returned from the customary balcony appearance, he quickly summoned the conclavists back to the Sistine Chapel for an unusual overnight post-election session, politely threatening excommunication for noncompliance. His principle use of the assemblage was to renew stern warnings against any breach of conclave secrecy (lest some suspicious details might leak out, exposing the irregular events to the public). When no opposition was mounted against the electoral fraud, the Siri Papacy, which seemed so inevitable just three days before, appeared to be put on hold, while Roncalli took center stage.

But if the information presented above is true concerning the election, acceptance, and forced resignation of the papacy by the Genoan Cardinal, then the hidden Siri Papacy, the second longest and most difficult papal reign in history, had just begun. For a forced abdication is no abdication at all. This principle, incredibly ignored by Siri's supporters, is affirmed by Church law:

"...A valid Abdication of the Pope must be a free act, hence a forced resignation of the papacy would be null and void, as more than one ecclesiastical decree has declared." (The Catholic Encyclopedia, Vol. I, 1907, page 32)

Nevertheless, the reformers' candidate (who had been erroneously described by Father Perrotta as a "neutral") was now firmly in place. There would follow from that time to the present day an endless barrage of books and articles white-washing the 1958 Conclave and the cardinal it had seemingly chosen.

But for the plotters' inner circle, there had been one consideration of overwhelmingly greater importance to their program than any preference of one cardinal over another. It was their urgency to silence the Church's immutable and living teaching authority on faith and morals. For Christ's promise to speak to His Church until the end of time through the perennial office of the Papacy was not conditional upon the personality of its occupant. Any eligible cardinal duly elected as pope would be endowed with the Divine charism of infallibility and would continue to reflect, as a beacon, the Light of Christ upon the whole world. This Light, as manifest through a holy pope (Pius XII), had attracted thousands of converts to the Catholic Church, most notably in America, and created an immovable bulwark against the establishment of a dechristianized, socialist Western Europe, envisioned by Jews and Freemasons. A Siri Papacy, it was feared, would admirably perpetuate and vitalize this phenomenon. But even a not-so-holy pope would remain as an obstacle to their schemes.

What was needed was an antipope, for it was known that false popes did not enjoy the Heavenly guidance and protection bestowed upon their authentic counterparts. Some of the antipopes, depending on their background, had actually taught heresy. Therefore, the teachings of an antipope who was previously predisposed to the Masonic agenda could be tailored according to the desires of the Masonic agents already highly placed within the Vatican, with no direct interference from the Holy Ghost. Consequently, the electoral manipulators had to ensure that their candidate would be invalidly elected, to guarantee their future influence over his pronouncements, while they depended on conclave secrecy to facilitate their escape from later inquiry and discovery.

This could be successfully carried out only if the clergy and laity could be deceived, at least for a while, into believing that the antipope was really the true pope. Once in power, they would only gradually unveil their true objectives, or otherwise risk a universal outcry from the faithful. The false pope would proceed to appoint a whole complement of false cardinals, who could only breed more antipopes, so that after all the true cardinals had died off, there would remain no canonical means of electing a true pope. If they were found out in forty years, what would it matter? By then, nothing could be done, for Apostolic Succession would be irretrievably lost. They had seemingly thought of everything. But they had not taken into account the promise of Christ: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (St. Matthew; 16:18)

Of all the questions about the 1958 Conclave which still beg for answers, there is one, at least for this writer, which seems to hold the key for the rest. To whom did St. Malachy's prophecy, "Shepherd and Sailor," apply? All three prelates in question, Siri, Tedeschini, and Roncalli, had at one time or another been archbishops of the famous seaports of Genoa, Lepanto, and Venice, respectively. But during the preparation of this article, an interesting, though perhaps not conclusive, fact was uncovered: Tedeschini was born on the anniversary of Columbus' discovery of America in 1492. Hence, October 12, which is both Cardinal Tedeschini's birthday and Columbus Day is a date of great significance to the "Shepherd and Sailor." Later however, another set of dates was found that seemed even more astounding. The date upon which Christopher Columbus died, May 20, 1506, coincided exactly four hundred years later with the day on which Cardinal Siri was born: May 20, 1906.

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Reg. U. S. Pat. Office

The Houston Press

VOL. 49 NO. 4 — DELIVERED IN HOUSTON 15c Weekly—$1.65 Per Month — HOUSTON, TEXAS, THURSDAY, OCT. 9, 1958 — Phones For Want Ads—CA 5-5111 All Other Depts.—FA 5-5111

The Weather

Houston: Little change. High today 87, low tonight 74, high tomorrow 87.

East Texas: Scattered showers Friday.

Final Home

FIVE CENTS

GIACOMO CARDINAL LERCARO
Archbishop of Bologna.

Who Will Be the Next Pope? These Cardinals Stand Out

By DICKSON PRESTON
Scripps-Howard Staff Writer

WASHINGTON, Oct. 9.—If the Sacred College of Cardinals follows tradition, the next Pope will be either:

GIACOMO CARDINAL LERCARO, Archbishop of Bologna, renowned for the vigor of his opposition to both Fascists and Communists; or

GIUSEPPE CARDINAL SIRI, Archbishop of Genoa, youngest of all the Cardinals and Italy's most popular prelate.

There is, of course, no guarantee that the Cardinals will follow tradition in choosing a successor to the late Pope Pius XII. In the secrecy of the Vatican conclave they may be inspired to name a man who has scarcely been considered so far — possibly even an American.

But papal history in the last 400 years indicates the new pontiff probably will be an Italian, under 68 years old, and with a record of achievement as an executive as well as a priest.

He will almost certainly be chosen from the ranks of the Cardinals themselves — although the only

See 2 CARDINALS, Page 9

GIUSEPPE CARDINAL SIRI
Archbishop of Genoa.

A Full Page of Papal Pictures on Page 8

In addition to this page of selective photographs emphasizing some of the many great moments in the life of Pope Pius XII, we would like to call your attention to these stories:

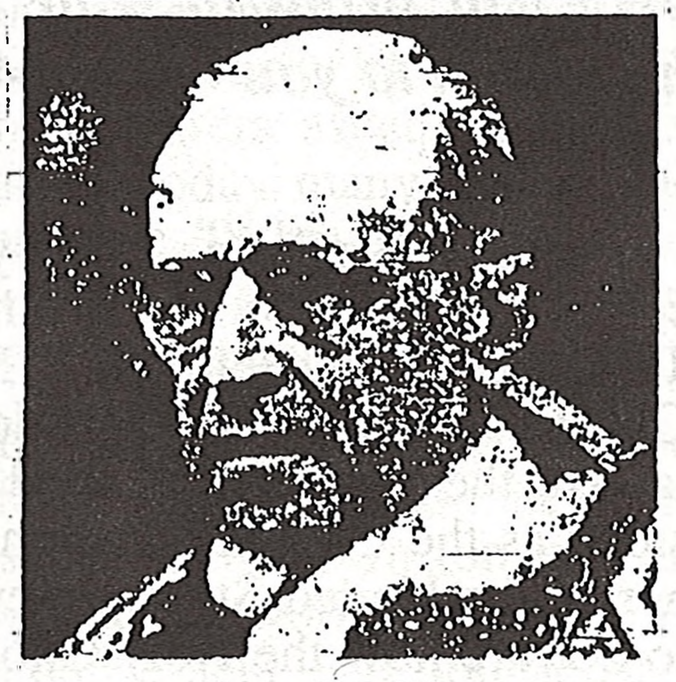
A veteran newspaperman pays his tribute to the Pope by remembering a day in 1936. By Scripps-Howard Staff Writer Andrew Tully—on Page 2.

Men of all faiths mourn the Pope's death—in every way they knew him as a great man. This is also on Page 9.

'Eugenio, Eugenio, Eugenio . . . Vere, Papa Pius XII Mortus Est'

CARDINALS SELECT AN ACTING LEADER

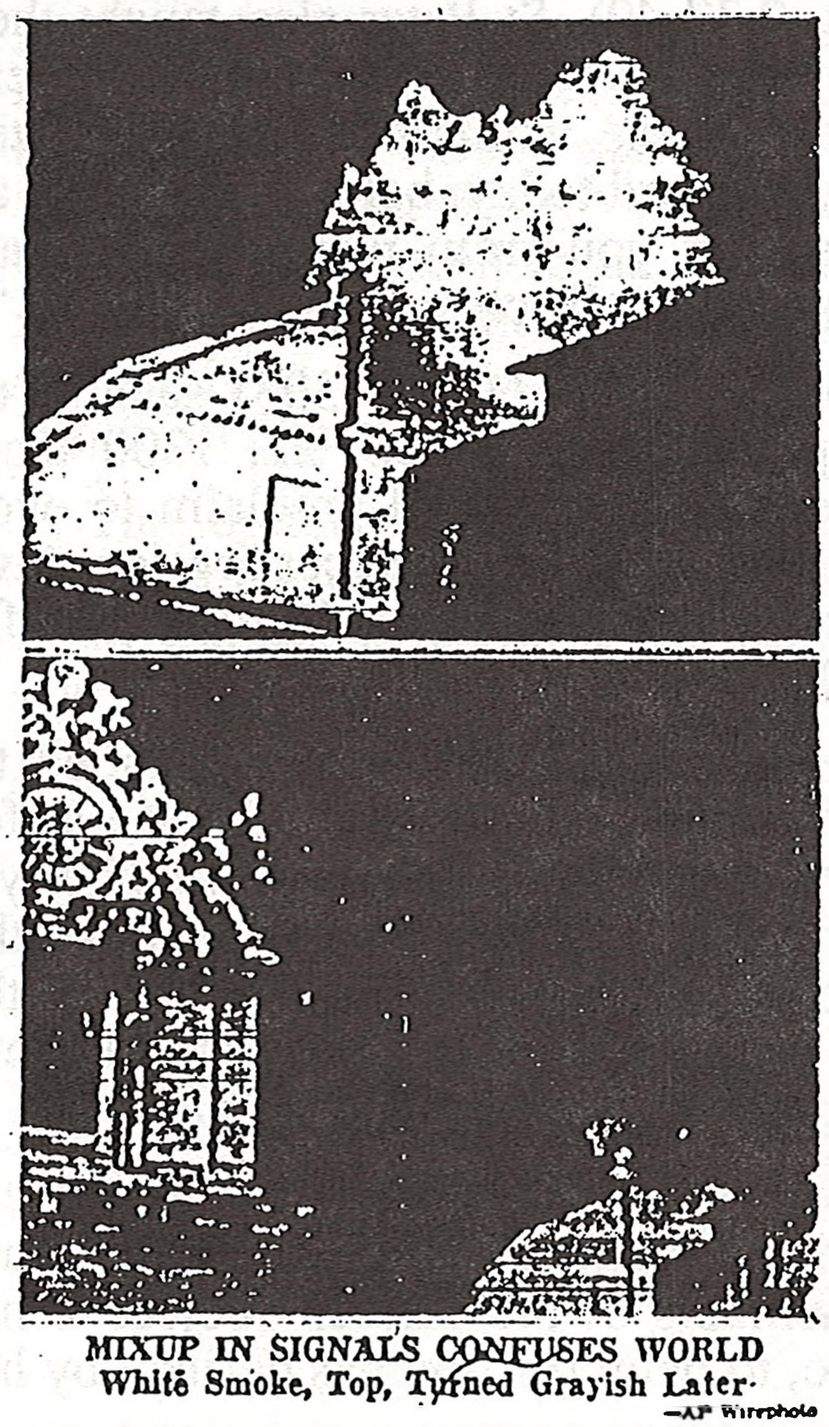
9-Day Rituals Lead Up to Pope's Funeral



Pope Pius XII

THE HOUSTON POST

HOUSTON 1, TEXAS, MONDAY, OCTOBER 27, 1958 — TELEPHONE FA 2-3131; CLASSIFIED CA 5-1911



MIXUP IN SIGNALS CONFUSES WORLD
White Smoke, Top, Turned Grayish Later.
—AP Wirephoto

Cardinals Fail To Elect Pope In 4 Ballots

Mixup in Smoke Signals Causes 2 False Reports

Shown above are headlines from two Houston newspapers which appeared eighteen days apart during October 1958. On the day Pope Pius XII died (10-9-58) *The Houston Press* announced: "Cardinals Select an Acting Leader," (the election of Cardinal Masella as Camerlengo). Cardinal Siri's photo is at the top of the page and next to the article predicting: "... If the Sacred College of Cardinals follows tradition, the next pope will be either: Giacomo Cardinal Lercaro, Archbishop of Bologna, renowned for the vigor of his opposition to both Facists and Communists; or Giuseppe Cardinal Siri, youngest of all the Cardinals and Italy's most popular prelate ... papal history in the last 400 years indicates the new pontiff probably will be an Italian, under 68 years old, and with a record of achievement as an executive as well as a priest... Both Cardinal Lercaro and Cardinal Siri fit this pattern. Among the 55 living cardinals, none other has all the traditional qualifications... Lercaro is 67 and a relentless fighter. ...as a priest in Genoa, he helped the anti-Musolini underground and hid Allied soldiers in his rectory ...Cardinal Siri is equally vigorous and even more popular. He is only 51. A priest at 22 and a bishop at 37, he became famous for his ability to settle labor disputes peacefully. He also is a leader of Catholic intelllectuals, a lecturer and author..." (as reported by Dickson Preston, Scripps-Howard News)

On 10-27-58, *The Houston Post* headlined the AP report on the white and later, gray smoke signs, now believed to have signaled the start of Siri's pontificate as "Gregory XVII," and its swift suppression.

New Event of Man's History

Father Khoat Tran
St. Jude Shrine
Feast of Pentecost
June 3rd, 1990

"He will bring to your mind whatever I have said to you" (Jn. 14,27).

Beloved Brethren, 2,000 years ago in a small corner of Jerusalem one event changed the world. This event has been called Pentecost. The Holy Ghost came upon the apostles who began to establish the Kingdom of God on the earth understood as the Catholic Church. Today, in one corner of the United States an event has taken place to declare how the Holy Ghost protects the Catholic Church in the time of crisis. The new event also starts on the Feast of Pentecost. I would like to talk about the advertisement printed in the newspaper today. It reads "Cardinals elevated by Pope Giuseppe Siri in Exile are requested to contact Cardinal Camerlengo regarding the next Conclave." Recall that upon the death of a pope, the interim administration of the Holy See is carried on by the cardinal camerlengo, especially to set up a conclave to elect a new pope. This advertisement refers to Pope Giuseppe Siri's Cardinal Camerlengo, not the Vatican Cardinal Camerlengo.

Back in 1987, the traditional Catholics in the United States began to hear more about Cardinal Giuseppe Siri, archbishop of Genoa, who, according to many sources of rumors, was elected Pope in two conclaves '63 and '78 but could not take charge of the papacy because of Christ's enemies. This rumor stirred me up and pushed me to see him. Truly, I did see him.

2,000 years ago, St. Peter said: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the determinate counsel and foreknowledge of God, you by the hand of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be hold by it... This Jesus hath God raised again, whereof all we are witnesses." (Act. 2,22-32).

The person I testify today is Vicar of Christ, Pope Gregory XVII (Giuseppe Sire, born at Genoa 20 May 1906, ordained 1928, bishop 1944, archbishop 1946, cardinal 1953, pope 1958, died May 2, 1989.) He reigned his papacy in Exile, in Silence and in Agony. His message was transferred through his book called "Gethsemane." His activity was to appoint the Cardinals who hold on the apostolicity and the protection of the papacy. The official announcement is the proof*. It says that Pope Gregory XVII (Giuseppe Siri) was real. He was Pope of the Catholic Church. He was elected legally. He also accepted the papacy on the day 26 October 1958, but the enemies of Christ had stopped him from running the papacy. As a matter of fact, on the evening 26 October 1958, the white smoke from the Conclave had brought good news for mankind, but afterward it became black as the symbol of the time of darkness during which we live.

2,000 years ago, after hearing the sermon of St. Peter on the day of Pentecost, the people said to Peter: "What shall we do?" Then Peter said to them: "Save yourselves from this perverse generation." (Act. 2,37-40). St Peter also taught them how to save themselves from the perverse generation by receiving the words and being baptized. The words you heard today, beloved brethren, are the words saving you from many heresies and protecting you from all schismatics.

Pope Boniface VIII (1294-1303) said in the Bull "Antiquorum habet" Feb. 22, 1300 that: "We declare, say, define, and proclaim to every human creature that they by necessity for salvation are entirely subject to the Roman Pontiff." (Denz.469a).

Pope Clement VI (1342-1352) demanded the Catholics of the Armenians, Sept. 20, 1351 as following: "In the second place, we ask whether you and the Armenians obedient to you believe that no man of the wayfarers outside the faith of this Church and outside the obedience of the Pope of Rome, can finally be saved." (Denz. 570b).

Therefore, to subject yourself to the Pope is "necessary for salvation," to refuse to communicate with members of the Church subject to him is schismatic, to deny the dogmas defined by him

is heretical. Now, you know to whom you have to be subject, to respect, and to obey. Now, you understand why the unrest in the Church: "It will take forty years to undo the harm John did to the church in a few years." He summarized the Council Vatican II of Anti-Pope Paul VI as having issued fallible documents: "They never bind us." He repudiated the acts of Anti-Pope John Paul II as "an idolatry of apostolic works." (Gary MacEoin, The Inner Elite, pg. 234)

Now you realize what St. Peter said: "Save yourselves from this perverse generation." If we accept the duration of one generation lasting forty years, then this perverse generation beginning in 1958 will end about year of 2,000. We hope that by about year of 2,000, all anti-popes will be demasked, and mankind will start a new cycle of the salvation. This is the period of peace foretold by Our Lady at Fatima.

The message of Fatima which emphasizes the penance and the prayers for the conversion of sinners is close to the term used by St Peter "being baptized." Yes, we are baptized by water and Holy Ghost. Now we must be baptized by tears by the same way as Jesus was in Gethsemane with the same spirit as Pope Gregory XVII underwent during 31 years of his pontificate. Tears are symbols of repentance. Repentance is the central point of ruin and restoration. Yes, we live in the time of ruin of the Catholic Church, and we want to restore it. Remember Pope Gregory XVII said: "The only way to serve the truth is to bring to birth or rebirth in the men true hope, brought by the Person and the word of Christ" (Gethsemane, pg 377) Now the words of Pope Gregory XVII mean to us that the only way to serve the truth is the rebirth of the True Pope who truly is Vicar of Christ and carries out the Words of Christ.

The dream of the Pope in Exile, Gregory XVII, will come true by the next Conclave. Cardinal Camerlengo really has sent to us a great and exciting news today: the calling for a new conclave. This exciting news will stir the Catholic Church, wake up the people, and destroy the conspiracy of Satan. The darkness of the Church will end with the victory of the rebirth of a New Pope.

2,000 years ago, in the day of Pentecost, the Holy Ghost had brought the Church from darkness to light in front of mankind. Today the Holy Ghost also guides the Cardinals elevated by Pope Gregory XVII from fear to courage in order to present to mankind the True Hope in the darkness of confusion.

2,000 years ago, the excitement came from the violent wind blowing, then everything changed: apostles changed, multitudes changed, the world changed. Today, the excitement comes from the official announcement that is spreading. Then everything will be changed: a new conclave, a new pope, a new hierarchy, a new people.

2,000 years ago, "the Holy Ghost prompted the apostles to speak," they proclaimed the name of Jesus and his redemption by the gift of tongues so that their hearers asked each other: "What meaneth this?" Today many, many readers will ask themselves: "What's happening in Rome now?" From this question, mankind will be enlightened after a long period of darkness.

2,000 years ago, the same message had been transferred by different languages so that "every man heard them speak in his own tongue" and understood "the wonderful works of God." Today the same announcement was translated in many languages so that everybody will see "the hidden mystery of sin" which is revealed according to the mercy of God.

2,000 years ago, the Apostles surrounded the Mother of God to receive the Holy Ghost. Today we ask Our Mother of God: "Help the Cardinals to have the enlightenment and the courage to carry out their mission." Therefore, our prayer in this time will be "O God, who settest straight what has gone astray, and gatherest together what is scattered: we beseech thee in Thy mercy to pour down on the Cardinals the Holy Ghost so that they might choose the Holy Father who stands up to protect the Catholic Faith, and put aside all schism and heresy and expand Thy Kingdom on the Earth.

2,000 years ago, Pentecost was the beginning of the New Testament. Today is a new beginning of man's history and you are witnesses to this event. May the Holy Ghost guide us in the new pilgrimage.

Amen.

**Editor's note: In and of itself the newspaper ad and announcement is not proof, but insofar as it bears witness to the truth now being confirmed from a variety of sources concerning the Papal election of Cardinal Siri, it is understandable how Fr. Khoat might speak of it as a proof.*

LETTERS TO THE EDITOR

Church is being lead down garden path by free-thinkers

April 14, 1990

Dear Father Jones,

Well it is Saturday of the Easter weekend and the last of my pressing letter writing. I saved yours until now because I still have to go down to the library and do some photo coping before I mail this to you. The weather here is trying to be spring, but we keep getting wet snows and rain showers, it's needed so don't mind too much. My health is doing pretty good except that I am sure out of shape and tire easy, but it will all come together given enough time. How has your health been?

The wife and daughters are down at her (wife's) parents at Milk River (225 Km southeast of Calgary) so have been baching for about a week. To take up some of my spare time I have been listening to Gregorian Chants especially these three *Feria Sexta in Passione Domini* (Good Friday), *Propnium Missae in Dominica Resurrectionis* (Easter Sunday) and the *Liturgy for Good Friday* different from the other Good Friday recording. The problems that we had have been worked out by a lot of talking and of discussions of our problems.

That book on Pope Leo XIII is quite interesting, he didn't have a very easy time of it at that time, did he? At that time the Church lost a lot of its possessions to unscrupulous governments whose thoughts were to restrict the Church's control over its people. They didn't think ahead as to the long range effects of what they were doing. They closed schools to try to hurt the Church, though the Church has recovered quite well from this, except that the Church today is sure being lead down the garden path by the modern, free thinking leaders of today. As I said on the phone on Tuesday I asked the priest next door at St. John's Catholic Church if Pope John Paul II's installation mass was in Latin or English and he said Latin. I ask why the difference in the church here to there (English vs Latin) and the answer was "That it's the seat of the Holy Mother the Church and that here we don't speak Latin" sounds a bit weak to me or a pat answer for an unanswerable question. Then again the Bible says that the road to destruction is broad and many will take it, (Matthew 7:13). I did something today that I haven't done in a long time, I said the Stations of the Cross from my Missal, but then I have really been getting into a daily prayer routine that takes me about 30 to 45 minutes each morning and 10 to 20 minutes each night. My Morning Prayers are the set in my Missal consisting of The Sign of the Cross, Our Father, Hail Mary and Apostles' Creed, Morning Offering, Prayer to the Holy Spirit and Prayer to All the Saints, then from some of the things that you have sent me I also say the Act of Consecration to the Immaculate Heart of Mary from the back of the Green Scapular pamphlet and the Morning Offering from the Brown scapular pamphlet (back Page). I then say one Rosary for the Day, I think God will forgive me for not kneeling while I say these prayers. At night I say the Evening Prayers from my missal which are one with no title but the first prayer, an Act of Contrition, a Prayer for the Dead and the Memorary as well as some meditation on my days activities and the Mysteries of the Rosary.

Will have to order my Mass tapes from that material that you sent me last year or the year before, the address that I have is: WILLIAM HUMMEL, 13811 Holt Ave., Santa Ana, CA 92705 as the Traditional Catholic (St. Pius X Society) Church here doesn't carry any of the tapes of the Tridentine Mass. So check your records and see if the above address is correct for me please.

The pictures that Cindy took at the Museum of Paleontology up at Drumbellu (90 Km north and east of Calgary) won't be ready until the end of the month when I take them in for developing then I'll send you some of them. Not sure whether I will be going back to school this fall or if I am going to be taking a year off to make sure that my health gets back on track. Sending some literature from the museum along this time so if your mother wants a look at it as well feel free to let her see it. I hope one day to be able to have a place of my own where I can build a chapel in or onto the house. Whenever I talk to you I get such a lift to my spirit to know that I am not the only person who thinks that what was done at Vatican II was wrong and that I am not out of place by not supporting it. I long for the day when things will return to pre-Vatican II standards and do away with this lost days modern deception of the truth. I feel a real warmth when I have talked with you or read your letters or SDCN, I find

when I read prayers or study the Church of the pre-Vatican II era that many things have answers that don't have them in modern society. It's now about 12:45 Easter Sunday Morning and outside the streets are quiet except for a few cars and buses but Calgary has now become a big city (Approx. 650,000). We have had many killings and stabbings already this year, it has let up some but it still is happening with a greater frequency than before. Remember I was talking about this new tax (GST - Goods & Service tax) that they want to bring into law, well we already pay 54% of our gross income in taxes and this GST is going to add another 7% to just about everything except basic food stuffs and now they want to add a new tax called the "Green Tax" to help clean up the environment, nothing like beating a dead horse is there?

Have an article on Cardinal Giuseppe Siri for you as well as the information from the book, *Vicars of Christ, the Dark Side of the Papacy* by Peter De Rosa; I don't agree with all of these charts as to who is an anti-pope and who is the real Pope, some or most of my information in these areas is very limited because I have been away from it for a long time but you are more knowledgeable to this information. I have a friend in Montana that I tracked down after an absence of 22 or 23 years, we were in Jr. High together in 1965 and kept in touch until some time in 1968 then lost each other for a long time, until last year when I phoned her Dad and asked him where I could get in touch with her. She was raised Catholic but has had a bad time over the last number of years with her first husband being unfaithful and her second husband being more faithful to his beer and spirits than to her (he didn't fool around he just thought his drinking was more important than his family life) she has divorced them both after a number of years of marriage to each (separately) but because of the Catholic Church's stance on divorce she felt uncomfortable attending church and Mass functions so she has become a Christian didn't say which church and I haven't pushed the issue, but I talk to her about my staying as faithful as I can to the Traditional Catholic Church and I pray for her. Have you any words of encouragement that I can use and pass on to her? She never had any children from either marriage she is thankful for that. She understands the ties of friendships and help she can receive and give through these ties. Traffic has picked up again outside must mean that the bars have closed and the people are going home. I sometimes become upset and wonder what society is going to be like for Cindy when she is older and on her own. The world today is not a very friendly place with its terrorists and the like running around loose, but then again nobody ever said that the last days were going to be a picnic for the faithful. In my prayers I often (once a week at least) ask for protection for my family and friends (like you and Vicki) that we may be spared the atrocities that are yet to happen to mankind.

I must get some of those stickers that you use on your letters about blessing the recipient of the letter, these I will order myself as in one of the SDCN I have the address of the company where you order these from. Also from you I need a new "Green Scapular" as the one you sent me two years ago has fallen apart and a small part of it has been lost, sorry about that. (The face or front panel)

Here is the Latin phrase or phrases that I said I would write to you; these are out of my missal as my Latin isn't too good anymore. It's part of a solemn Mass.

Jube, domne, benediceire. (P.) Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

I hope that when I get the Mass tapes my Latin will improve again. Life is often cruel the way it treats us, but it is all part of our trials and tribulations here to prove our worth to God.

Well I had better close this letter as it is nearing 2:30 A.M. and I need my beauty sleep. (Ha Ha)! God bless and keep you always and may Jesus, Mary and Joseph guide you in life. Write if you get a chance.

In Jesus & Mary,
Mike Wollersheim

Easter Sunday
Morning 15/04/90

Father Dan,

Have been up a couple of hours now and things are quite peaceful out yet; said an extra prayer this morning. This one is from the Treasury of Prayers in my Missal. It is called the Act of Consecration to the Immaculate Heart of Mary and is two pages long, it is different from the one

LETTERS TO THE EDITOR

on the back page of the Green Scapular pamphlet; the reason for the extra prayer this morning is because here in Calgary it has been discovered or revealed that Satanists have been practicing their form of worship for sometime now, this has come to light over the last few months. Many of the born-again churches plan on holding a conference here this fall on this very subject. Will try in the future to send you some money to help you offset some of your costs of doing God's work in truth. Must have breakfast and then go for a walk (so to speak). Sorry about the length of this letter but sometimes I get to rambling and can't quit until I have said everything on my mind. Almost forgot to wish you a Happy Easter and may this time of renewal be a time of renewal for the whole earth as well as God's faithful. Like you I still don't trust the Soviets this is an aid ploy to gather as much western technology as possible to be used against us at a later date. May God help us!

In Jesus & Mary,
Mike Wollersheim
#701, 325 - 10 St. N.W.
Calgary, Alberta
Canada

P.S. Sorry about this book length letter, but these are the things on my mind and if I can't talk to my priest then who can I talk to? Mailed on the 17 of April.

Articles in SDCN are service to true followers of faith

May 18, 1990
St. Felix of Contalese A.D. 1587

Dear Father Dan,

Praised be Jesus Christ! What a happy surprise to go to the Post Office yesterday and find "The Narrow Path" in bold print on the cover page of Sangre de Cristo Newsnotes!! Dennis is literally leaping for joy — he's pressed with a lot of work today and wants me to express his sentiments of thanksgiving as well.

First and foremost, Father, the main reason for his happiness is that he has written articles which you find important to the Faith. As Catholics, our hearts' desire (as is Christ's) is for unity among and with each other. If Divine Love is served first in truth, by example and in writings, then our neighbor is being served as well.

Secondly, you have provided, by this coverage the help and boost that Dennis needs, in order for him to labor full time for Holy Mother, the Church.

I especially liked your article, "Sickness." For years I have held that most of us become ill, due to a lack of self-control. I think it's a cop-out to say to oneself, "Well, if God permitted this sickness, it must be His Holy Will." God "permits" many evils to exist, but that doesn't mean necessarily that He has desired it. It doesn't make sense to me to pray for a long life in order to serve Our Lord (Most of us prefer life to death) and then oppose the prayer through inordinate appetite or practices.

Father, I knew you were going to get hit by someone on your article stating that you find "little time to pray." It did come across a little lopsided, but again, it's the accusation or misunderstanding may come from a lack of good will. In Dennis' articles, when he is corrected, it is usually by something that he hasn't said, that they take offense. I would like us to have more "good will" for each other, in the areas of communication, so that we can close the gap in our understandings.

The Letter to the Editor Bible Camp writing from Sturgeon Lake, Mn. was especially interesting to me, since we are hoping to attend the Bible Camp at Cedaredge next month. First I'll quote from Mrs. Nelson's letter, "If you care about your protestant friends you'll do all you can, to convert them to the true faith so they can be rec'd into Heaven." It appears to me that you do care, Father, or there would be no reason for you to attend in the first place. If we had the Magisterium, I probably would agree that one shouldn't attend, since it would tend to scandalize the true faith. But in these times where the Church is eclipsed and not visible as in normal times, our love for our separated brethren should include going out to them. Their hearts are searching for truth or they wouldn't be drawn to a Bible Camp. Of course, true ecumenism doesn't include participating in the services forbidden by the church, as you have already stated.

(May 18)

In the Lives of the Saints, today's Saint Felix of Cantalice was once asked how he contrived to keep himself constantly in the presence of God amid the hustle of daily cares and the multiplicity

of distractions. He answered, "All earthly creatures can lift us up to God if we know how to look at them with an eye that is single." Truly this is the spirit of the Law, which can only be found in the heart.

I'm looking forward to meeting you, Father - if at all possible next month. In the meantime, may your Priesthood continue to be a blessing to all those you meet, thanking God, who in His loving designs has chosen you to carry out Acts VI.4 # and Hebrews V.1, having "been appointed for men in The Things That appertain to God. . . . ."

Most Sincerely,
June D'Amico
Box 4293
Prescott, AZ 86302

Subscribers misses issues of Sangre de Cristo Newsnotes

December 16, 1989
Nashua, N.H. 03062

Dear Rev. Jones,

Upon checking my renewal I find the expiration date to be 3/90.

In looking at my Newsnotes I find I never received the October/89 issue nor a December one.

I have enjoyed greatly receiving the Sangre de Cristo and ask whether problems have occurred causing my not receiving these.

Both my husband and I left the Novus Ordo Church in September, and we've been studying our faith discovering many errors in the Vat. II Church. We were very interested in the Cardinal Siri articles and my friend who was in Rome in 1988 felt in meeting the Pope, he was not a holy man. She says he was like an empty person. She felt nothing in shaking his hands. Odd reaction if J.P.II was a true pope wouldn't you say?

My family send our best wishes for a Holy Christmas. Prayers, especially rosaries will be needed much for 1990.

Sincerely,
In Christ & Our Lady,
Joan Lavoie
2 Saxon La.
Nashua N.H. 03062

Reader receives SDCN packet, then subscribes

Gwen Rozells
15 Chesham Way
Hamilton Hill
Western Australia 6163
7 May 1990

Dear Father Jones,

Thank you so very much for the packet of Sangre de Cristo Newsnotes and your letter. I was so happy to receive it. I have read with much interest – the articles on the subject "Exile of the Pope-Elect" and all the other interesting articles in your Newsnotes. I am sending you a bank draft for $23. $10 is for the Newsnotes you so kindly sent me and the other $13 is for a year's subscription of your wonderful S.D.C.N.

Once again Thank you and God bless you. Keep up the good works.

Gwen Rozells

Book clears up confusion regarding 'Our Lady's' prayer

June 1, 1990
103 David Drive
Sanger, TX 76266

Dear Father Jones,

I'll try to keep this as brief as possible because of your heavy correspondence and inability to locate more than 24 hours in a day.

Just prior to receiving Fr. McKenna's newsletter concerning Our Lady's prayer to be said at the end of each decade of the Rosary, I had read an interesting book which mentioned that confusion. I wrote to Fr. McKenna and he then asked if the whole prayer had been quoted. It was not. I don't know if it overrides Fr. Ryan, but here is the information:

VISION OF FATIMA by THOMAS MCGLYNN, O.P., Little, Brown & Co. Boston 1948. It has Revisores, Imprimi Potest, Nihil abstal & Impri.

In Feb. 1947, Fr. McGlynn flew to Portugal to sculpt a statue of Our Lady of Fatima. He did so under Lucy's supervision. He refers to her as

LETTERS TO THE EDITOR

Irma Dores and questioned her extensively regarding Fatima. He also spoke with her Mother Superior (and others) the following is a quote from page 94:

"Nearly every book on Fatima seemed to have a version of these prayers which differed from the next. There was a frequently printed error of translation in the prayer after the decades, which made the petition seem to be a plea for the souls in Purgatory. I discussed this matter with Mother Corte Real. She said that Irma Dore's understanding of the phrase in question – "especially those in greatest need" ("principalmente as que mais precisarem") – was "those in imminent danger of damnation."

"I asked Irma Dores if she would write out all four prayers for me. She agreed to do so."

I don't recall that they appear anywhere in the book.

In the Epilogue Fr. McGlynn says that in early April, 1948, Lucy entered the cloister of the Carmelite Order in Coimbra and is Sister Mary of the Immaculate Heart.

Sincerely in Christ,
Poe Soisson

Thanks for bringing Good Friday Sacraments

Colorado Springs, Colo.
April 26, 1990

Dear Father Jones,

I do want to tell you how much I appreciated your bringing me the Sacraments on Good Friday. I am so grateful that you think of me in those terms. It was such a joy to receive our Lord again as is had been nearly a year.

I hope you made it back to Pueblo on time for Good Friday services.

I also appreciated the rock egg from Equador. It's very beautiful.

I was especially thankful that you sent the envelope of materials at that opportune time. I was able to utilize it. Enclosed find check for $2.00. That's the price on these according to the tag. My check comes the 2nd so I'm safe. Ha.

I enjoyed your Sangre de Cristo Newsnotes that came today.

A priest, Fr Jose de Pinida voiced my thoughts when he called Roncali Montini, Luciani and Wjolta anti-popes. I have thought that all along. To think that I saw an interview by Cardinal Behrains where he stated he had been confessor to John XXIII. I read the Cardinal had a Jewish burial so he was an unconverted Jew. Who knows the pressure he brought to bear on Roncalli to call a diabolical Council – Vatican II?

I'm so happy to see you're printing excerpts from Fr. Fahey's Books. I do think he had the answer for our day and I'm so happy you too are convinced. I remember a time you sent back a book by Fr. Fahey I had sent you twenty years ago. Just kidding. Ha Ha.

The article on freemasonry by pastor Jones is very good. I had lots of information on Freemasonry in my book collection at one time.

I think you hit the jackpot with this issue.

Even the lady who took you to task about your prayer life made me pause and reflect on my own prayerlife. I have oodles of time - and yet - do I make each moment a prayer or do I say my prayers mechanically without reflecting on the subject matter? Sounds like subject matter for a very good sermon. It certainly would stir up some consciences.

I loved the letter from Australia calling Archbishop Lefebvre to task.

Again, thank you for thinking of me with the Sacraments. Otherwise I'm on my own and orphan on the desert of life.

I remember in the 70's when Father Brey told me there will come a day when all we'll have will be spiritual communions. He compared a gold chalice with physical communion and a silver chalice with spiritual communion. How prophetic were his words of the time we're living in.

Good luck on your search for souls. I'm happy to see other places are having the Mass.

Sincerely in Jesus through Mary,
Margaret

P.S. I like the article about you from the paper.

LETTERS TO THE EDITOR

Many changes in store as Church enters new decade

M.M. O'Leary
60 Himoor Circle
Randolph, MA 02368
February 5, 1990

Dear Father Jones:

I received your card today and thank you for it. Yes, you have permission to print my letter to Gertrude Grodski. I have known her for twenty-five years being introduced to her by Mabel Gregg, Secretary of Alerte! when visiting in the Chicago area in 1965. She teaches at the Central Michigan University and is a devout Catholic who has known "the score" for years before I met her. I plan to send you a copy of #20 Alerte! soon.

Events will unfold so that your doubts will be satisfied. I appreciate that it is your duty to be sceptical and withhold acceptance of what I have written.

You and Gertrude and one other person have been given the knowledge contained in my letter to her. There is to be a sign portending the rise of the true Catholic Church as predicted by Our Lady of Fatima. There is to be a worldwide recognition of the true Church and it will mean hundreds of thousands of Catholics will return to the true Church. The Church will grow and develop and triumph. The return of the Blessed Sacrament in our midst will have a profound effect on the lives of the people. The country will be saved from her enemies not from the outside but from the inner conversion of Catholic politicians and Catholics in all walks of life, from the awakening of parents to their responsibilities to control their children, to supervise their schooling, their companions and their obsession with T.V. and music. You will see a widespread revulsion against T.V. viewing with many many families giving it up entirely. This will happen worldwide.

The present Novus Ordo Church will continue to exist and operate, controlling the churches for some years, but her influence will wane most perceptibly and there will be no election of a pope following the demise of John Paul II. The Pope ruling the true Catholic Church will be universally accepted as Pope.

Sincerely yours,
Margaret O'Leary

OFFICIAL ANNOUNCEMENT

Cardinals elevated by POPE GIUSEPPE SIRI in exile

are requested
to contact

CARDINAL CAMERLENGO

regarding next conclave.

WRITE TO:

CARDINAL CAMERLENGO
P.O. BOX 262522
HOUSTON, TX 77207
U.S.A.

The Houston Post/Sunday, June 3, 1990

This is the ad that Father Khoat Tran spoke about on Page 14 in his Pentecost Sunday Sermon. It also appeared on June 17, Corpus Christi Sunday, in the Il Mattino Di Padova paper in Padua, Italy. I have reason to believe that the Cardinal Camerlengo of Pope Siri desires that this ad appear in as many papers as possible in North America and Europe. **Can you help?! Will you help?!**

MASS SCHEDULE
(Traditional Latin)

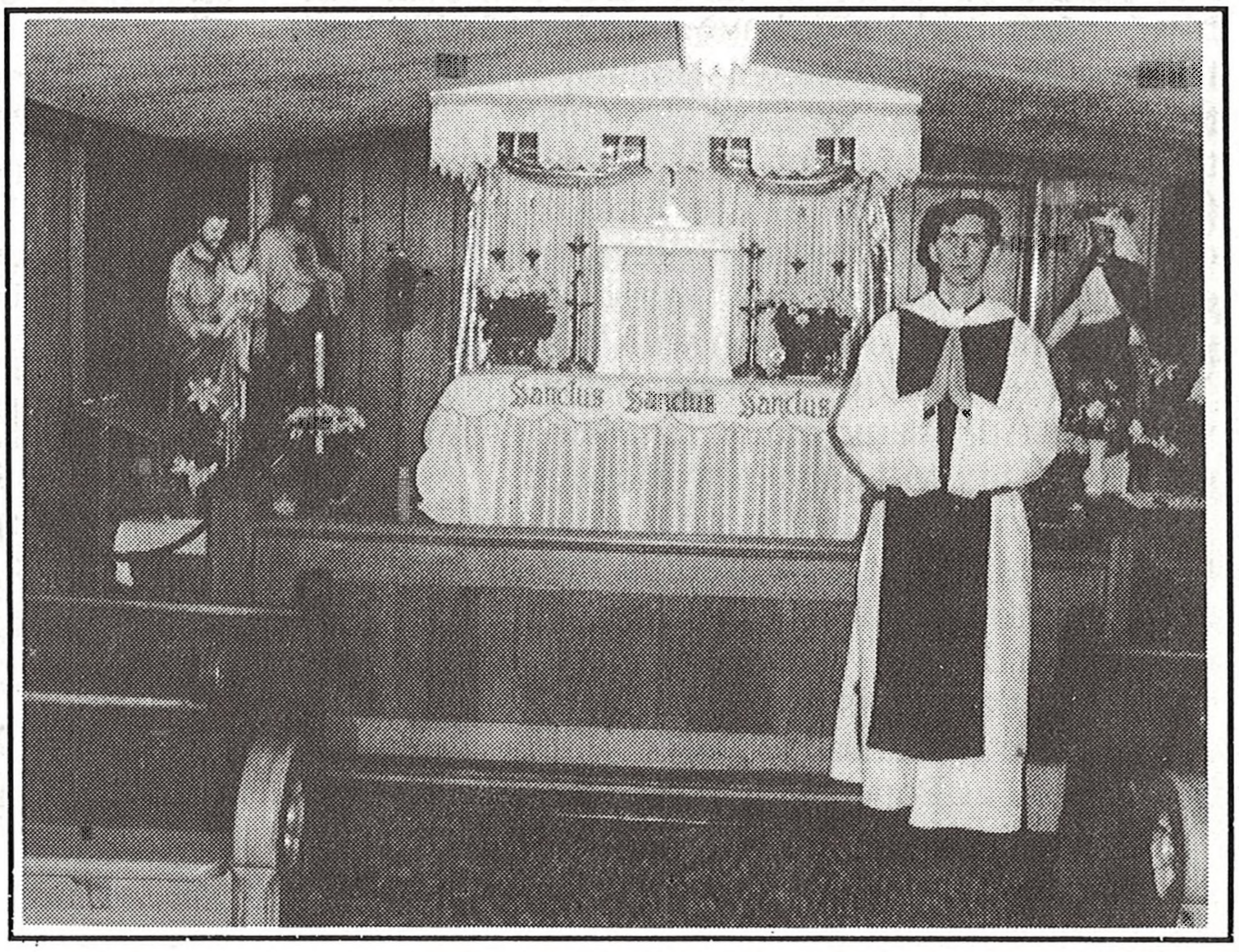
SEPTEMBER

Sept. 2, 1990	Bayfield (480 County Rd 207)	10:00 a.m.
Sept. 9	Pueblo (719-545-7067)	10:00 a.m.
Sept. 16	Pueblo (1404 E. 21st St.)	10:00 a.m.
Sept. 16	Westcliffe (719-783-2491)	5:30 p.m.
Sept. 23	OPEN	
Sept. 30	Delta (Cor. of 2nd & Dodge)	10:00 a.m.

OCTOBER

Oct. 7	Bayfield (303-274-5098)	10:00 a.m.
Oct. 14	Pueblo, Colorado	10:00 a.m.
Oct. 21	Pueblo	10:00 a.m.
Oct. 28	Delta, Colorado (874-3887)	10:00 a.m.

Your editor camping out in the Utah wilderness along the Dolores River, Spring, 1990.



Frater Francis Berchtold, C.M.R.I. deacon, at the Ave Maria Chapel in Black Forest, Colo., May 6, 1990. He also helps out at the Pueblo Immaculate Heart of Mary Chapel.

Bishop Oliver Oravec and the Mac Cicak family on Confirmation night in Pueblo, Colo., March 12, 1990.

First Holy Communion in Pueblo, May 27, 1990, Father Jones, Timothy Vigil, Malina Joyce Vigil and Ann Marie Keller.

In Delta, Colorado's "new" Our Lady Queen of Heaven Church, Bishop Oravec confirms Brandon Torres, Bob Matula being his sponsor and Kent Davis the server.

The Little Way

St. Teresa of Lisieux – by Rt. Rev. Mgr. Vernon Johnson
(London: Catholic Truth Society)

She must tell us in her own words. There are two passages where she describes her "little way," as she calls it, of spirituality. "When I read certain treatises where many obstacles to perfection are shown, my poor mind grows tired very quickly. I close the learned book that wearies my head and dries up my heart, and I take instead the Holy Scripture. Then everything appears to me in a clear light. A single word opens out infinite horizons to my soul. Perfection seems easy to reach. I realize that it is sufficient to recognize one's nothingness and to abandon oneself as a child in the Arms of God." The second passage is even more detailed. Writing to her Mother Prioress she says: "You know I have always longed to be a saint, but I found it impossible. We live in a century of inventions. The trouble of walking upstairs exists no longer; in the houses of the rich, the lift replaces the stairs. I too should like to find a lift to raise me to Jesus, for I am too little to ascend the steep steps of perfection. Then I sought in the Scriptures some indication of this lift, the object of my desires; and I read these words from the mouth of Eternal Wisdom; 'Whosoever is a little one, let him come to me.' 'As one whom the mother caresseth, so will I comfort you.' 'You shall be carried at the breasts, and upon the knees shall they caress you.' Never have more tender or melodious words gladdened my soul. Thine Arms, O Jesus, shall be the lift that shall raise me to Heaven. For this I have no need of becoming greater. On the contrary I must be little and become ever smaller."

Rose Marie Davis received her first Holy Communion in Delta, May 13, 1990

These passages combined with Our Lord's words: "Except ye be converted and become as little children you cannot enter the Kingdom of Heaven" are the sources from which she learned the little way which God had designed for the perfection of her soul. It was in the Gospel itself, which preaches unceasingly the way of abandonment and childlike love towards our Heavenly Father, that she found her inspiration.

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